Registered No. 95 of 1876.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

The Bombay Guardian.

VOL. XXII.—New Series.—No. 40. SATURDAY, DECEMBER 2, 1876.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—At length we have a pretty full account of the destruction wrought by the Storm-wave of Oct. 31, in a Minute by Sir Richard Temple, embodying his personal observations. He estimates that in an area of 3,000 sq: miles, out of 1,062,000 persons suddenly brought into danger, 215,000 perished. The Noacolly people told him that the wave came from the sea, with salt water, up the Megna; that then the cyclone veered to the opposite point and drove the water of the river directly against the sea-wave; there was consequently a piling up of water which made its escape over the banks and inundated the country. If this be true, the force that impelled the sea water up the river must have continued to act for some hours: for thus only could we account for the extent of the inundation. The force of the inundation lasted from mid-night to about 2 a.m.; by daybreak there had been much subsidence of the water; by noon the survivors were able to come down from the trees in the branches of which they had found safety. It was mainly owing to the trees that so many escaped: and the prickly branches of the Madar trees were especially helpful in saving the people who were washed against them, as the thorns were like grappling hooks holding them fast. We are told by another authority than when the morning light broke upon the scene, men, women and children found that venomous snakes were hanging to the very branches they were clinging to, and exhibiting no desire to harm their fellow-lodgers. Truly, misery makes us acquainted with strange bed-fellows. The ravaged country is now covered with the carcasses of men and animals, in a state of putrefaction, and fears are entertained of the outbreak of pestilence. Cholera has already manifested itself in some parts. Usually the production of rice in that part of the delta has been so great that two thirds of it were exported. Sir Richard Temple calculates that notwithstanding the inundation, there will be a crop sufficient to meet the necessities of the inhabitants. For the first day or two they were without food; but digging up their buried stores of grain, they found an undamaged portion to supply their immediate requirements. They were at first also without water. The Rev. Geo. Kerry of the Baptist Mission was one of the first to appear among the people, relieving their necessities so far as he could. Sir Richard seems to have acted with his usual energy and philanthropy. It is said that while such irruptions of the sea have not been unknown, one instance having been recorded in 1822, a cataclysm of this magnitude has been unknown since the middle of the last century.

—In Moorshedabad there is said to be a Hindoo ascetic who gets himself buried alive once a week and remains so three days. There is no acoounting for tastes. If it is possible for men to remain in a state of suspended animation, the Hindoos, we should think, would be best fitted for this discipline by the fact that they are so accustomed to sleep with the face covered and air excluded in a way that a European would think certain to induce asphyxia.

—We are indebted to a friend for the following:

"The Church gains very much in a financial point of view from its connection with the State, but at the same time incurs some very serious liabilities. A striking illustration of this has just come to our notice, in connection with the appeal of the Ceylon missionaries to the Bishop of Madras. It seems that His Lordship did not feel at liberty to act in the matter without official advice, and accordingly submitted the question to the Advocate General of Bengal, as to whether while acting for the Bishop of Calcutta he might decide a question of this kind. Now it so happens that the Advocate General is an Armenian who has not made a special study of Anglican controversies, and not feeling fully competent to answer for himself, he sought the aid of counsel. Two barristers, one a Roman Catholic, and the other a Ritualist of strong partisan feeling, were asked to give an opinion, which they did, one of them at least *con amore*, and this opinion goes forth as *law* for a Christian Bishop's guidance. It thus happens that an Armenian, a Roman Catholic, and an Anglo-Catholic decide that a Protestant missionary shall not have his license to preach till a new Bishop comes out from England,—if then. Truly the Church gains on the wrong side of the ledger in this case.

—After all Sir Bartle Frere declines to be our Governor. Sir Richard Temple has been appointed to the office. Things will not be allowed 'to slide' under his regime. He is a wide-awake man and keeps every body else wide awake. It is matter of congratulation that a man has not been selected on the ground that he has served in Colonies 10,000 miles away from India, but one who is well acquainted with the country. The telegram informs us that Sir Bartle has been appointed Governor of the Cape.

—As we confidently anticipated, the Church Missionary Society's Committee in London have sustained their missionaries in Ceylon against Bishop Coplestone and strongly protest against his procedure. In our Epitome will be found the Resolutions passed by the Committee, Oct. 26. The tone of this document is eminently dignified and contrasts well with that of the Bishop's letters which have been published. It is worthy of the venerable Society from which it emanates. The *Bombay Gazette* says:

"The Bishop must bear the opprobrium of having stirred up the strife, but he can quietly allow the matter to drop if he will restore his license to the Revd. Mr. Clark, but if he still refuses to make this concession he will be the aggressor for the second time and the war must be carried on to the bitter end. The two parties in this quarrel are hopelessly irreconcileable and can only exist in the same Church by mutual forbearance, but if Bishop Coplestone seek to enforce what he is pleased to call his "authority," the world will be treated to as grand a scandal as this age has witnessed. How many sensible men do our pugnacious young Bishops think will consent to remain members of a Church which is not ashamed to disgrace itself in this way?"

—The *Christian Union* gives its readers certain counsels which we have no objection to give to ours:

If you are perplexed and want light or counsel—write us.

If you are puzzled respecting Bible interpretation or practical duty—write us.

If you have a thought which you want to give to the public—write us.

If there is an item of news in your vicinity likely to be interesting or helpful to other Christian workers—write us.

Be sure of two things: nothing you write will go into the waste-basket unread; nothing will be published to be made the theme of a sorry jest.

Remember two things: be brief—write as you write telegrams, as though every word cost something; and sign your name, not for publication, but for our assurance of your good faith.

—It would almost appear, says a contemporary, referring to the recent calamity in Bengal, "as if the powers of Nature took a savage delight in marring India's prosperity and fairness with visitations of terrific scourges." Afterwards mention is made of a few of the calamities with which in comparatively recent years "the Fates have chosen to scourge poor helpless humanity." We do not quote these expressions for the purpose of criticizing them from a literary point of view. They are we suppose, figurative; an example of what is called *prosopopœia*. The writer would doubtless decline to take our view of a superintending Providence, of whom, through whom, and to whom are all things. And yet the very expressions show how little it seems natural to men to exclude from the operations of nature the idea of One above nature using its powers for moral purposes. We may be excused, perhaps, if we say that we are pained by such references to acts which, we believe, the Ruler of heaven and earth employs to express his dissatisfaction with the contumacy and perverseness of men. Unsophisticated minds among all classes and conditions of men, in all nations, find no difficulty in seeing the hand of God in such calamities; and we believe that men of the highest intellectuality might profitably employ their time in tracing the judgments of God in these visitations. Many a man has been led by severe reverses to examine himself with new fidelity, and has learned from his trials lessons that proved to be of the highest value to him; and we see not why nations should not profit in like manner from national calamities.

—It is proposed to give Her Majesty the title of Kaiser, which is supposed by some to be a vernacular rendering of Emperor or Empress. Kaiser is simply the old Roman pronunciation of Cæsar (Caesar,) and is as European as anything can be. It is the same a Czar (Cazar) and is literally used in the German language as the designations for Emperor. We do not see the necessity for any vernacular rendering of the word Empress; let the English word be retained. We fancy that the people of this country will continue to call Victoria, as they have been accustomed to, Rani; and that in English she will be called Queen Victoria. The great difference between the Orient and the Occident is that in the former, semblances rule and in the latter realities; and the movement in favour of show and parade of late years manifest, is an unworthy concession. We fall in with the ideas of the people, at the same time that we give them an education fitted to deliver them from the childish regard to external pomp and parade. The Governor of Madras is spending a small fortune on the howdah in which he expects to be seen seated January 1st; but this is exactly the sort of thing that the educated Native is learning to despise. When the Prince of Wales was in India some Native Prince (was it Putiala?) went to see him in a dress that cost a lac of rupees. Nine Europeans in ten thought it a price of silliness. If this sort of thing is silly in a Native Prince, it is worse in an English Nobleman.

—The Marquis of Salisbury goes to Constantinople, we are told, 'as the mouth-piece of a united cabinet' the representative of a boldly-defined line of policy with which he is himself identified heart and soul.' *Tant pis*. If the other members of Conference come prepared to insist upon previously defined lines of policy, there is little hope of an agreement. Let Christians be much in prayer that God will overrule these deliberations to his own glory and the advancement of Christ's kingdom. If Lord Salisbury's Mission is to be one of

frustration, if his great object is simply to exclude Russia and leave European Turkey to the Turks and their promises, we trust that it will be itself frustrated. It may be that England will find herself shut up to such a policy as is indicated in the following from the *Overland Mail:*

"The English people thoroughly understand their own interests in Turkey, and are prepared to defend them; and our interests in Turkey are almost identical with those of Austria and Germany, and more remotely of Italy and France. Europe will certainly not allow Russia to deal singly and on her own sole account with Turkey; and there is no reason why Europe should deal with Turkey simply as Russia may dictate. Either France, Austria, Germany, Italy, or England might accept a commission from the rest of Europe to settle the Christian provinces of Turkey. We only wonder that the Turks have not long ago preferred that England should do so, as recently proposed by Sir HENRY HAVELOCK and Mr. GRANT DUFF, and nearly a year ago by ourselves. Considering our own supreme interests in Turkey, we wonder that our Government has not the moral courage to propose to undertake a great regenerating duty, which the *Times* has in succession suggested should be undertaken by Italy and France, but which England, of all the Powers of Europe, would most naturally discharge. All that is necessary is the consent of Turkey, Austria, and Germany, and the presence of a few ironclads in the Bosphorus, and possibly of 5,000 British troops in Bulgaria, all paid out of the revenues of Turkey. In a few years Turkey would be a regenerated, civilised, and powerful confederated Empire, the bulwark of Germany and Austria, and of our Eastern Empire; and the Eastern question would be solved."

—THE Bombay Tract and Book Society has been debarred from carrying on its usual veruacular printing operations, this year, by want of funds. It is matter of thankfulness that the Chr. Ver. Education Society has been able in some degree to fill up the gap. We have on our table copies of about a dozen little Marathi books brought out by this Society. They are mostly story-books, and are well fitted to attract the young, both in respect to their appearance and their contents. We hope that the Tract and Book Society will before long be in a position to resume its printing and overtake even its arrears. Could not some of our readers help them to get into that position? There is a worse famine in the land than that of grain, though we do by no means overlook the seriousness of that.

—THE Rev. Mr. Armitage, preaching at St. Vedast, Foster Lane, London, speaking of the Public Worship Regulation Act, said that, with the help of God, they were determined not to obey that Act. He took for granted probably that God's help would not be withheld. We acknowledge that it appears to us an anomalous thing that a minister of Jesus Christ should be taught by an Act of Parliament how he is to worship God. But they who admit the propriety of a State-established Church, are precluded from seeing any anomaly in this. The very Rubric that the Ritualists stickle for, derives its validity from an Act of Parliament; and all who belong to the Establishment are bound by that fact to let the State legislate for them. The alternative of obedience is not disobedience but dissent. The services at St. Vedast are conducted without any regard to the inhibition imposed on the rector by Lord Penzance for certain illegal practices.

—THURSDAY last was observed as a day of special intercession for Missions to the heathen, by Christians of the Church of England. There were choral services in St. Thomas' Cathedral and Missionary addresses were made by Bishop Mylne, Rev. J. S. S. Robertson and Rev. Chas. Gilder. There was also a meeting in the Rev. Mr. Weatherhead's house, Girgaum. We may here mention that on Monday last the Bishop of Bombay so far overcame his own scruples as to hold a confirmation in the Mission Church, Girgaum, which is "unconsecrated."

MADRAS ITEMS.

THE desired rain has not come. It was supposed that the monsoon had burst on the 13th inst., but the water came down only a short time. The weather is enjoyable, the nights being deliciously cool, and the days not being very warm. We shall no doubt be able to sing, as those who declare the power of grace to change the appearance of nature, "December's as pleasant as May."

The missionary body has been afflicted in the death of Mr. William Ross of the Free Church College, an estimable man of thirty-one years. He was buried this (Friday, 24th) A. M., in the General Cemetery, Pursewalkum, amid the regrets of a large attending company of preachers, and some laymen and students. The last evening spent with him by the writer is remembered as being especially pleasant to him in the missionary monthly social gathering. His presence as a companion was very agreeable, and his work had been arduous and well done. He died yesterday, having been sick a night, the previous noon having been obliged to omit teaching. He leaves a sister, a teacher in the girls' school of the same mission, and the father and mother are in the distant land, to hear that their son has fallen at his post trying to win India to Jesus. These losses tie the home churches to this work. These chords of love which run through the graves of missionaries draw the home lands in prayer toward the throne of God. An extempore prayer in the room of the deceased and at the grave were the funeral services.

Prayer for rain is to mark the exercises of the Established Church in this Presidency from the 23rd to 30th instant. We notice that other religious bodies are praying for the same blessing, and have been doing so for some considerable time. A good precedent will be to bring all the tithes into God's store-house. Some of us have been proving this particularly beneficial during the past week, in view of accepting the full salvation which Jesus offered on the last, the great day, of the feast.

Rev. Mr. Taylor's work "Four Years' Campaign in India," (416 pp., Rs. 2-8-0) has come at length. Copies can be ordered from M. E. Parsonage, 22 L. M. Chapel Street, Pursewalkum, Madras.

H.

The Bombay Guardian.

SATURDAY, DECEMBER 2, 1876.

THE POPPY-PLAGUE.

THERE are many who tell us that all agitation regarding the Opium Revenue is unnecessary and inexpedient, and who dislike any reference to it, and are ready to denounce as 'troublers in Israel' those who bring the subject forward. But the agitation cannot be stopped in this way. At a certain stage in the development of any great organic evil, there are always many to oppose any demand for reform, on the ground that the evil has become invincible by the very greatness of the proportions it has obtained. No class of persons were more detested in America than the abolitionists; the turpitude of slave-drivers seemed as nothing to the blackness of their wickedness. It was no longer a question whether slave-holding was a sin or not; this question could no longer be entertained, because slavery was too-deeply rooted to be plucked up; therefore all the sin belonged to the abolitionist who dared to denounce it and to insist on its extirpation. So too at an earlier period, in England, with regard to the slave trade. And thus it may come to be with regard to the Opium Revenue of India. Already are there many tokens of impatience at any thing like an effort to show the unrighteousness of the Revenue. But the agitation will go on. So much light will cluster round this blot on England's escutcheon, that every leal-hearted Briton will demand an extinction of the evil.

We lately noticed a very good book on the subject, and we have now to notice another: "The Poppy-Plague and England's Crime. By J. F. B. Tinling." It is a book of about 200 pp. and contains an excellent review of all the aspects of this question, under these heads: The character and Effects of Opium; Range of Opium and the Opium Habit; History of British Opium; Review of British Opium Policy; Reform and Finance; Conclusion.

When the pecuniary interests of men become bound up with any great evil like this, their ingenuity is wonderfully stimulated to find arguments in its favour. Just as in the scientific world, where the more startling and wild any hypothesis appears the more attractive it is to certain minds, because of the ingenuity that is needed to find arguments in favour of it. The difficulty of making black appear white, the worse appear the better cause, especially when the pecuniary interests of men appear involved in it, has led many to try their hand in bringing together a strange medley of arguments in vindication of England's Opium Policy. These are considered and fairly dealt with in Mr. Tinling's book.

The Bengal Government have never attempted to produced opium as a medicine, but solely with reference to the taste of the Chinese opium-smoker; and all arguments for the Revenue based on the utility of opium as a medicine are utterly irrelevant in this controversy. The most exact attention is paid to the Chinese taste, in the preparation of the drug in the Bengal Government factories. The traffic has reference exclusively to the demands of a vicious and destructive luxury. See the Opium-smoker in his den in Canton, lying on his wretched divan, and burning away his own being hour by hour; and to complete the picture, see the Government of India in the guise of a respectful menial, with bowed head extending the tray on which the drug in a suitable state for smoking is presented. If we go back for a few years, the scene is somewhat different; there we see an English smuggler ministering the drug to the wretched victim of a vitiated appetite; while the Indian Government waits without to fill the hands of the smuggler. Of course it is very comforting to think that for a generation British India has been able to dispense with the smuggling intermediary; but is this a reform to be satisfied with?

Dr. George Smith, before the E. India Finance Committee, testified regarding the initiation of a traffic in Arracan as follows:

"Prior to the introduction of British rule into Aracan the punishment for using opium was death. The people were hard-working, sober, and simple-minded. Unfortunately one of the earliest measures in our administration was the introduction of the Abkari rules by the Bengal Board of Revenue. Mr. Hind, who had passed the greater part of his long life amongst the people of Aracan, described the progress of demoralisation. Organised efforts were made by Bengal agents to introduce the use of the drug and to create a taste for it amongst the rising generation. The general plan was to open a shop, with a few cakes of opium, and to invite the young men in and distribute it gratuitously. Then, when the taste was established, the opium was sold at a low rate. Finally, as it spread throughout the neighbourhood, the price was raised and large profits ensued. . . ."

After citing many witnesses as to the effects of opium, Mr. Tinling says:

"On a review of the evidence before us we are shut up to one conclusion: that the habitual use of opium in any form, but more particularly after the Chinese fashion with the pipe, is useless to all, injurious to the great majority, and to very many destructive of life; that, inasmuch as no one can tell that his constitution is one of those rare exceptions which can defy the pernicious influences of the drug, it is impossible for any one to commence the habit without involving himself and his family in the risk of its most fatal consequences; that its introduction into any country is therefore an unmixed evil, dispossessing none, but adding one of the greatest possible to those already existing, and its establishment as a national custom is the certain cause of impoverishment and depopulation and a presage of physical and moral decay."

Speaking of the sanction given by Parliament to the Opium Traffic in 1833, the author of this work says:

"But we deny the truth of the supposition that Government had to choose between dishonesty and bankruptcy. We believe in the good old maxim, so pointedly ignored in British opium transactions, that "honesty is the best policy." We have no sympathy with the short-sighted calculators rebuked by the Prophet Malachi, who said, "It is vain to serve God: and what profit is it that we have kept his ordinances?" If national Christianity means anything at all, it is an indecency in a Christian Government to trample on its fundamental principles and maxims. Such a Government ought to "have the courage of its opinions," to dare something for its belief, or else to change to a religion which it can

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

afford to maintain. If Christianity be anything at all, it is *a faith*—a faith in the unseen that reaches beyond the calculations of merchants or even of financiers, a faith in God as the Governor and Judge of the world, the Friend and Helper and Rewarder of those who do right. Where or what is the faith of those who judge the favour of God inoperative in the difficulties of government, who reckon His blessing outweighed by the chances of successful sin? But, to take lower ground: Is it certain, is it probable even, that the opium revenue (which at the time of the report we are considering was less than a million sterling) was necessary to East India solvency? Is there nothing in the charge that the Company, in growing its enormous harvests of opium, was slothfully clinging to a large immediate gain, which was precluding them from a greater as well as a healthier revenue, only wanting time for its development? This charge we shall investigate more fully afterwards: here we shall only say that we believe it was well grounded, and that the loss sustained through the maintenance of opium, in the general trade both of the East India Company and of the British public which succeeded it, and in the repression of the natural products of Bengal, was enough to neutralise the gains which fascinated and demoralised our Parliaments and the merchant rulers of India."

The following incident gives up a glimpse of things as they were 17 years ago:

"To illustrate this irregularity we may insert here an incident narrated by Mr. H. C. Lay, one of the most intelligent and experienced of British Consuls.

Mr. Lay says: "On a certain night in 1859, in the harbour of one of the open ports—Swatow—a boat, containing European and Chinese tide-waiters belonging to my department, was anchored within hail of a British vessel suspected of an intent to violate the revenue laws. The master of the ship, without any provocation, fired into the boat, killing the helmsman and wounding a sailor severely. Although he did the Commissioner of Customs and myself the honour of proclaiming in our presence at the Custom-house, on the morning following the perpetration of the deed, that he had deliberately fired into the boat, expressed his hope that he had killed some one, and declared that he would 'repeat the dose' if surveillance were attempted over goods landed from his ship, the murderer was acquitted by a Hong Kong jury, to the astonishment of her Majesty's Chief Justice, and no redress has to this day been obtained by the Chinese Government."

In conclusion, Mr. Tinling considers the question: "What course ought the British Government to take with regard to Opium? He advocates the abandonment of monopoly, with a gradual contraction of the area in which opium is grown:

"The right course seems necessarily to combine an abandonment of monopoly with such a retention of control as will prevent the cure being in its effect worse than the disease, and with a gradual contraction of the area in which opium is grown. The Indian Government must continue to determine that area, but the object and application of its authority must be changed, and the result be a constant reduction in the quantity of the drug produced.

There can be no question about the ease with which this reduction can be made as far as the Hindu landowners or cultivators are concerned. Great objection has been made to such an alteration, on the ground that these persons could not, with justice, have their line of business and the use of their land subjected to so revolutionary a change; but we have only to recall certain facts in the history of the last twenty years to see how little there is in this argument. The Chairman of the Select Committee in 1871 remarked that, "under this system" (*i.e.*, of monopoly and Government advances) "the number of chests increased from, in 1829-30, 7565 chests, to, in 1853-54, 53,321 chests." Again, that, "from 1853 downwards to 1858-59, there was a steady decrease, or rather a very rapid decrease, in the production; . . . and that in 1858-59 it reached the minimum production again of 21,357 chests." Sir Cecil Beadon, on this point, observed: "There was some diminution of price paid to the cultivator. . . . That of itself restricted the cultivation; and the Government, being themselves anxious to restrict the cultivation, gave up some of the outlying sub-agencies. There was an agency at Futtehgur, in the North-West Provinces, and an agency at Oude and at Allahabad. I think all those three agencies were given up. There was no * agency at Poorneah, in Bengal; that was given up; and an agency at Chôta Nagpore was also given up. The result of these measures, together with the general growth in the price of agricultural produce which followed the Russian war, combined to reduce the cultivation until it fell to such an extent that, in 1858-59, the produce was only a little over 21,000 chests."†

From this evidence it is quite plain that the Government has, in past time, proved its ability and its readiness, for financial reasons, to reduce rapidly and steadily the amount of its opium harvests, and that such a course as this can be taken without any injury or oppression of the ryots. This appears with yet further clearness when we observe that the poppy-growing ryots are acquainted with the cultivation of other crops than that of opium, inasmuch as the land on which the opium is produced invariably yields every year produce of another kind alternately with opium.

Without binding ourselves to all the views brought forward in this book, we have much pleasure in commending it to the attention of our readers. There is very little of a sensational character in it; it is none the less worthy of being generally read and pondered.

Before leaving this subject, we ask once more that the Government culture of Opium in India specially for the gratification of opium-smokers in China, may be looked at in connection with the famines that now so frequently desolate this country. Does it not seem as though God said to this country, You make light of the grain I so abundantly offer you, and choose rather the gains of a death-dealing produce; I will therefore withhold from you the grain you depreciate, and you may try what your loved opium will do in saving the myriads that are ready to perish. For every soul slain by your opium in China, I will demand a soul in India.

* Query, qu.

† Report, East India Finance, 1871. No. 3236.

THOUGHTS ON THE GOSPEL OF JOHN.

He came unto his own, and his own received him not. I. 11.

THE Jews belonged to the Messiah. They were set apart from the nations for him. They had no right to national existence at all, except as they stood ready to receive the Messiah, God's Anointed. Circumcision was the Messiah's mark upon the Jew; the annual festivals, the ceremonial distinctions, all that he had of religion, was just an earnest of the coming Saviour. All the prophets, from Moses to Malachi, yea, to John the Baptist, had come as his forerunners; and every time the Jews received one of these prophets, they declared anew their purpose to receive the Messiah. The modern Jew knows not what he is doing, but in reality he is robbing God in all the profession of religion that he makes, seeing that this revelation was given him only that it might bring him to Christ, not to satisfy his religious needs. A Jew who rejects the Messiah is by that very act cut off from the congregation of God's people, as Moses expressly declares, so that in the Scriptural sense there are now no Jews in the world except those that are is the church of Christ. In rejecting the Messiah, they reject themselves from being his people. This seems a very harsh way of putting it, but if the descendants of Israel could be brought to see the matter as we state it, this day would be the brightest and best that ever dawned upon them. When all Judea went out to hear John the Baptist and to be baptized of him, they declared in the most emphatic way that they were the Messiah's own. Nor had John kept back from them the fact that the Messiah would require the complete surrender of their will to him, baptizing them with fire and with the Holy Ghost, and after separating the chaff from the wheat, burning it up with unquenchable fire. To all which they had distinctly consented, receiving the baptism of John. Att he close of our Lord's ministry we find the evangelist using the words 'his own' with reference to Christ's disciples, to whom thenceforward the title exclusively belongs. Having loved his own which were in the world, he loved them unto the end. They who have a true faith in the Lord's Anointed, they are now 'the King's own.'

To them gave he power to become the Sons of God, even to them that believe on his name. 12.

They only receive him who believe upon him, that is, who recognize him as the Saviour and yield themselves implicitly to him, to be his without reserve. He gives them a power that constitutes them sons of God. The act of faith whereby they receive him, secures them in him a charter of sonship. God receives them when they receive Christ; he receives them as his children. We read of being born again; we read also of adoption; these are different ways of describing the same thing. It is evident that a father will not adopt his own child; by adoption a strange child becomes his; adoption does not follow regeneration, but is a different way of viewing the same thing. The English version would lead us to suppose that after a man believes he is regenerated; but the new birth is neither after nor before; in the identical moment in which a man receives Christ, his relation to God is changed and he is a child of God. This is evident from all these passages that tell us that he who believeth hath eternal life; a man cannot have eternal life except he be a child of God. We are begotten again by the incorruptible word which our faith lays hold of. That word, embraced by faith, brings divine power into the soul. As many as received him to them gave he power (he authorized them) to be (not become) the sons of God.

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 13.

Believers are born of God. Some had endeavoured to explain away the expression, 'children of God,' excluding the divine agency and recognizing only human agents. Some said that the children of Abraham according to the flesh were the children of God; connecting the prerogative with blood. The will of the flesh means the will of man's fallen nature; neither by this nor by the will of man at all, even of regenerate man, is the new birth accounted for. Men are voluntary, in conversion; there is a distinct act of their own will by which they appropriate Christ; but unless there had been divine agency in the matter, their will would never have been what it is in this act. The sick man who takes a medicine freely offered him and consequently recovers, does not attribute his recovery to his own hand or his own will, but to the efficacy of the medicine. No man can call Jesus Lord except by the Holy Ghost who so reveals Christ to him as to inspire him with confidence. Generally the believer has no consciousness at the time of any thing but his own act, but subsequently he becomes acquainted with the Spirit's agency. We must bear in mind that the language of the new birth is figurative, and must not press the figure beyond what it will bear. Adoption is the alternative figure. In nature, the birth moment determines for all the life-time, the relation of the born to the parent; the child as it grows up cannot help but be the child of the father. But our filial relation to God has no existence apart from a filial spirit; as we come into the relation by faith so do we stand by faith; as many as are the children of God are led by the Spirit of God; their seed remaineth in them, in connection with their own submission, faith and love. As we have received Christ so walk we in him. To quench the Spirit would be to quench the life of God in the Soul.

FRENCH PROTESTANTS.

IN the London *Times* appeared lately an article on the Protestant Church of France, containing thoughts of some pith and moment. We extract a portion of this well-written article:

"The rise of Protestantism in France, the means by which the State nearly stamped it out, the strength its exiles gave to other lands, the tenacity with which a remnant of it outlived persecution, the gain and the loss it has derived from the subsequent patronage and pay of the Government, and the swiftness with which the spirit of modern criticism has brought about a disunion which had resisted both persecution and neglect—all these themes would be an instructive subject of discourse to the Divines at Plymouth. The history of French Protestantism would be found to throw much light on the tendencies both of State Churches and Nonconformity, on

the drift of religious thought, and even on some of the most serious political entanglements of France. In no country are the religious and political passions more closely interwoven, and hence one main cause of that disdain for compromise which has too often baffled the wisest statesmanship of our neighbours. It has frequently been a theme of melancholy reflection that the whole history of modern France might have been free from the periodical record of catastrophe if, when it seemed not unlikely that Protestantism might grow into the dominant faith, the Court had, as ours did in England, cast its influence on the side of the Liberalizing Religious Party.

"The Huguenot Church gave a wonderful example of tenacity during the generations in which it had to fight for existence or to worship by stealth. All the persecutions to which Catholics or Protestants have been subjected in England were trivial compared with those endured by the Huguenots. When we remember by what religious Party those rigours were dictated, and how the same Party still clamours for domination, we may see some of the causes of that melancholy schism between clergy and laity to which the Revolution gave a terrible prominence, and which is still fresh to-day. The history of the Huguenot Church also shows how effective persecution may be if both relentless and prolonged. When freed from the worst of their disabilities more than a century ago, the French Protestants no longer possessed the rich store of moral and manly qualities which had once made a priceless addition to the public life of their country."

"When the State converted them into an endowed Church, with all the checks of an Establishment, they became the tamest religious body that ever obeyed a ruler. They were given to understand that, as it would be indecorous for one salaried religion to attack another, they must abstain from assailing Catholicism in the pulpit. It was true that the Catholic Bishops and priests disdained to be bound by such a restraint; but Catholicism was the religion of the State, and it commanded powerful political influences; so, of course, the Protestants could not expect to obtain the same freedom of speech as their rivals. This one-sided compact has been accepted with a meekness which is one of the strangest facts in religious history. As a body, those Protestants who take the pay of the State have ceased to make any effort to spread their creed."

In other words the Protestant Church of France allowed itself to be muzzled, by consenting to be state-paid. What the fire and sword of persecution could not accomplish, was consummated by the Patronage of the State. The Government indeed refused to recognize any creed that would not be subsidized by the State; but that very demand should have led the Protestants of France to reject absolutely the State stipends. One thing is needful to a Church of Christ, and that is a relation of obvious dependence upon the great Head of the Church. Any machinery that tends to hide from worldly eyes this absolute dependence, is calculated to hinder to that extent the manifestation of Christ in behalf of the church. The *Times* says that the French Protestants have ceased to be a proselytizing body, and may be said to be dying of respectability. The long-expected schism between the Liberals and the Orthodox is now believed to be at hand. The evangelical portion of the Protestant body in France, occupy a very anomalous position by reason of their being shut up in one box with men whose views are as repugnant to them as those of Romanists are. Within a few years there has been to some extent a revival of earnest and Spiritual piety in France, and we believe that God is preparing in that country a band of consecrated agents who shall nobly and not unsuccessfully testify of the grace of God that bringeth salvation. The cause of Christ in that fair land should be remembered by Christians constantly in prayer.

Epitome of News.

Saturday, November 25.

—*Times of India*: "There is at present a notable Mahomedan in Bombay. He is the Nawab Nubbee Bux Khan Bahadoor Delawar Jung, and with his son he is *en route* from Delhi to Mecca. The Nawab is celebrated for having during the mutiny sent a messenger from Delhi to Mr. Greathed, Commissioner of Meerut, who was on the Ridge, to inform him of the rebellion within the city, which messenger was murdered. When Delhi was captured there was accidentally found in the palace a petition from this Mahomedan gentleman asking the King not to permit the slaughter of the European prisoners, women and children. In consequence of the services rendered by Nubbee Bux Khan, he has received presents and consideration from the Government. In 1867 he published a pamphlet entitled "Adal ahal-i-farang or "Justice of the British people." It is a panygeric on the Queen, written in all the exaggerated style of orientalism."

—Same; Colombo, 24: "The correspondence has been published between Bishop Copleston and the Committee of the Church Missionary Society, the former calling on the latter to yield to the disputed points in Ceylon even if maintained in larger dioceses, and asking for the recall of the Rev. Mr. Clark. In a series of resolutions the Committee refuse to yield one jot to the Bishop and will not discontinue the Cooly Mission or permit interference with lay agents or veto catechists' appointment. Cordial sympathy is felt for Mr. Clark and other Missionaries and with Native Christians who are alarmed at ritualistic innovations. They will protect them as far as possible. Must await the result of Mr. Clark's appeal to the Metropolitan. The Committee solemnly protest against Bishops' withdrawal of licenses without legal cause, not for punishment but coercion. Copies of the resolutions are sent to the Bishop of Bombay. Bishop Copleston and the Chaplains. Presbyters held a conference yesterday here, and resolved by twenty-three to ten to dispute the Church Mission being within the discretion of the diocese, and their further conduct safely left in the hands of the Bishop rather than referred elsewhere.

"The Hindus of Jaffna are memorializing the Queen for disestablishment. The unofficial members of Council have entered a formal protest against ecclesiastical votes.

"A successful pearl fishery is anticipated in March. Sir James Longden, British Guiana, is the next Governor of Ceylon, and is expected in July next."

—Thomas Hunt aged 18, was drowned in the Kala Nuddi. Having gone in to bathe, he began to sink. A moonshi jumped in and succeeded in seizing him, but both having got into a powerful whirlpool the moonshi could do no more than keep himself and his charge from sinking, which he did splendidly for some time: to get out of the ring seemed impossible. A well-meaning Brahmin servant, who was also a good swimmer, then went out and snatched the lad out of the moonshi's grasp. Then a syce who had followed the Brahmin was soon drawn under the water and never rose again. Then the Brahmin sank with the boy; the moonshi alone escaped, and that with considerable difficulty. Dragging with nets had then to be done, and young Hunt's body was the last to be found, having been nearly 3½ hours under water.

—*Deccan Herald*: "The G. I. P. Railway, we are told, has carried already 70,000 tons of grain into Poona and the Famine districts. The mention of such an amount of grain shows us what a boon the Railway Company is in this time of distress."

—The *Hindoo Patriot*: the late Cyclone; "The commotion of nature was so terriffc, and the consternation among man, beast, and insect so overpowering, that, for the moment, all other instincts in them gave place to a common instinct for saving their lives. The most poisonous snakes were found coiled round the same branches whereon some man or woman was hanging, and neither doing harm to the other. A correspondent in our last issue mentioned the case of a boy floating upon the back of a wild boar, which swam across with this load without showing the least sign of its ferocity. If the tales of the salvation of the sufferers from this terrible flood could be collected, they would form a book of romance, the like of which has never yet been forged by the imagination of man."

—The last American crop of cotton was 4,669,000 bales.

—*Bombay Gazette*: "The Queen has telegraphed to the Government of India the expression of her deep concern at the appalling loss of life caused by the storm-wave on the Bengal coast."

—On Sunday night, the 10th September, the recorded speed of the wind in Sydney, duriny a cyclone that visited that town, was 153 miles an hour—three times the speed of the Brighton Express, and one-seventh of the initial velocity of a cannon ball! The pressure per square foot was 117lbs., so that a man of ordinary size exposed to the wind would have been subjected to a force representing between thirty and forty stone, or three times his own weight.

—Reports of the recent Arctic Expedition: "The birds certainly do not migrate beyond Cape Joseph Henry, latitude 82-50 N. Very few besides those accounted for by the sportsmen passed the Alert. It being light night and day, each flock was readily seen, as they followed each other directly over the ship along the land. Very few seals were seen north of Cape Union, and no bears, dovekies, or looms ever reach the Polar Sea. In fact, 'the Arctic Sea teeming with life has been proved a fallacy. It is rather a desert: and it may well be said 'Here life ends.' Among other birds visiting the country, but not advancing beyond the point mentioned, are the knots. Although nests or eggs were found, the young in all stages of growth were obtained. The ice in the Polar Sea remaind firm until the 20th of July, when there was a movement, increasing with each tide. On the 31st the Alert succeeded in leaving her winter quarters, and, after many struggles with the ice, joined company with the Discovery on the 12th of August.

"In the neighbourhood of the Discovery's winter quarters a seam of coal of good quality and readily worked was discovered by Mr. Hart, naturalist, but, unfortunately, not before the present summer, otherwise it might have been of service during the winter, when the allowance of that article on board was necessarily kept as low as possible."

—A Bengali paper on the desolated districts: "Starvation is staring the people in the face and poor low Mahomedans are looting everywhere. Men in gangs and singly, are going about the inundated tract breaking open and plundering all they can lay hands on, whether in the care of owners or not. It is stated the corpses of women are seen with hands and feet cut off and wounds in the neck, inflicted after death, to rob them of their ornaments. In short, anarchy, starvation, and diseases have simultaneously appeared in the fated tract and is likely to complete the devastation, left unfinished by the cyclone."

Monday, November 27.

—*Lucknow Witness*: "Under the present circumstances, the man who is struggling against his appetite for strong drink, and for whom there is no possible safety but in total abstinence, has a right to the moral support of all good Christian men, which support is not given him if he sees them freely indulging in liquor. He has a right to have the path of virtue, terribly hard at the best, made as easy as possible to him by a change in the fearfully seductive drinking customs of society, and the temptations presented in the open grog-shops on every corner. Hence it is the duty of Christian men who love their fellow-creatures to throw their whole influence against these things, not because they can put their fingers on a specific text in the Bible commanding it, but because the whole spirit of Christ necessitates it."

—*Deccan Herald*; (last week:) "We understand that the Revd. D. O. Fox, in charge of the Methodist Episcopal Church at this station, leaves us on Wednesday for Kurrachee, to which station he has been transferred. Mr. Fox has been labouring amongst us with great assiduity and zeal, and the Methodists sincerely regret his departure. They have, we believe, presented their pastor with a handsome writing case, as a mark of their esteem and regard. The Revd. Gentleman will be succeeded by the Revd. Mr. Blackstock here."

—The Reverend Mr. Elton, one of the Government chaplains in Ceylon, when preaching last Sunday week in the Cathedral at Colombo, openly advocated the practice of auricular confession.

Tuesday, November 28.

—*Times of India*: "Under the pressure of the Colonial office itself, disestablishment has been effected in Trinidad, the West India Islands, the Mauritius, the Cape, in New Zealand, New South Wales and in Canada, and it is asked why Ceylon should be an exception to the other colonies?"

—Same; Dholepore, 27: "The quarry line, Scindia State Railway, was opened with great ceremony to-day by the Maharana of Dholepore in person, who drove the engine."

—A Mahomedan shoemaker has been sentenced to two years' rigorous imprisonment for beating a curds-seller a Hindoo with his shoe and thus causing his death. The Hindoo is said to have had an exceptionally brittle skull.

Wednesday, November 29.

—*Times of India*: "For more than half a century, since the days when the life and labours of Henry Martyn gave so powerful a stimulus in England to religious and missionary zeal, the Evangelical party, including, in its wide embrace, the members of various distinct religious societies, has practically been supreme in India. It is the imperishable glory of this party that it associated religious zeal with the noblest schemes of a wise philanthropy at a time when

it almost seemed as if all interest in such objects had passed over to men and parties, who were hostile, or at least indifferent to religious motives. The improvement of prison discipline in England, the abolition of the slave trade, the relaxation of the frightfully severe criminal code of England, with other good works too numerous to mention, were largely due to the zealous and disinterested activity of members of that party. It was also exclusively due to them that India was opened out as a field for missionary enterprise, to which it had long been closed by the prudent but narrow-minded timidity of its commercial rulers. During the sixty years that have elapsed since that date, the influence of this party in India has been remarkably manifest in the lives and works of many of the greatest heroes of Indian history, and in the unquestionable improvement in the moral tone of Anglo-Indian society. It has also, principally through its educational agencies, and the circulation of the Christian scriptures, exercised a remarkable influence on Hindoo society, and contributed, in some measure, to a reform in Hindoo institutions and even of Hindoo religious beliefs. It has not, indeed, achieved any great success in the direct conversion of Hindoos, except among the lower castes, and there are not wanting zealous persons in its own ranks, dissatisfied with these half-successes, who would partly sympathize with some of the criticisms which have recently been directed against it by enemies or rivals."

—The Committee of the Ch. Missionary Society, in reply to the letters received from the Bishop of Colombo and the Bishop of Bombay, submit the following observations: (1) That the Church Missionary Society has never asserted for itself any independence inconsistent with its character as a Church of England Society, nor ever claimed for its missionaries any exemption from the rightful jurisdiction of the Bishops of the several dioceses in which they are located.

(2) That when a Mission has been established by the Society, and the ordained Missionaries attached to it have been duly licensed by the Bishop of the diocese, the Society is entitled to expect of every succeeding Bishop that he will not withdraw the license from any such Missionary, except for some sufficient and duly assigned legal cause; nor can it be admitted that the Bishop has authority to assume to himself the management of such Mission, or of any part of it, or to transfer the charge of it without the consent of the Society to any clergymen of his own appointment.

(3) That with regard to the authority of a Bishop over Clergymen, Lay Agents, and Congregations, when claimed as a matter of right, the extent and the manner of its exercise must be determined in conformity with the laws and established practice of the Church of England, and not by the conception of that authority which an individual Bishop may form.

III. That in regard to the requirements of the Bishop of Colombo, respecting—(1) the discontinuance of the Society's connection with the Tamil Cooly Mission Association; (2) the recognition of "the freedom of the chaplains to minister, open schools, and hold service for the coolies;" (3) the recall of the Rev. W. Clark; and (4) the claim of the Bishop to "possess a veto on the appointment of Catechists, and to exercise authority over all congregations as to place, time, and manner of service," the Committee would reply,—

(1) That the Tamil Cooly Association has raised and administered a local fund for the support of Lay Catechists, has arranged that the Catechists so supported should be under the superintendence of the Society's Missionaries, and has by special rules carefully guarded against any infraction of Church of England principles in the management of the Mission; that this arrangement has been carried on with no expression of disapproval on the part of successive Bishops of Colombo, during a period of twenty years, and does not violate any law or principle of the Church of England; and that therefore the Committee cannot recognize the right of the Bishop to demand its discontinuance or to take the work of the Mission into his own hands.

(2) That the Committee have no power, even if they had the wish, to prevent the Chaplains from ministering, opening schools, or holding services for the coolies; but if it be meant that the Chaplains have, or should have, the right of interfering with the work of the Church Missionary Society, or of taking any part in it except by permission, the Committee must emphatically decline either to recognize or to grant any such right. The custody of the Society's buildings, and the direction of the Society's Native Lay Agents, must remain in the hands of its Missionaries.

(3) That the Rev. W. Clark having appealed to the Acting Metropolitan against the withdrawal of his license, the Committee feel that due respect for the Metropolitan requires them to suspend consideration of the Bishop's requisition until the appeal has been decided. At the same time they are bound to say that Mr. Clark has been a faithful and laborious Missionary of the Society for the last twenty-eight years: and they consider that in declining to surrender the conduct of the Tamil Cooly Mission, he did that which he was bound to do in fidelity to the trust committed to him.

(4) That the Committee cannot admit the claim made by the Bishop of a veto on the appointment of Catechists, or of such unlimited authority as he appears to claim over all congregations as to the place, time, and manner of service, to be in conformity with the laws and practice of the Church of England; and they sincerely regret that, under the present circumstances of the Church in Ceylon, they cannot see their way to comply with the Bishop's request, and concede to him authority which on his own admission is not "guaranteed to him by law."

IV. That the Committee respectfully and solemnly protest against the mode avowedly adopted by the Bishop of enforcing his claims by the use of the ecclesiastical penalty of withdrawing the licenses of clergymen against whom no fault is alleged, "not for punishment, but for coercion," in order to compel submission to an exercise of authority beyond that which the law confers.

—Same; Rawul Pindee, 28: Lieut. William Harris, 21st Punjab Infantry, has been deliberately shot dead by an Afghan sepoy of his regiment whilst practising ball firing. The assassin was arrested.

—*Ceylon Examiner*:—A correspondent writes:—"An extraordinary seizure was made at the Customs by the Vellaga Cottia of a 'lot of Roman Catholic saints and praying beads,' and having been directed to ascertain their sex, wrote 'that they consist of both males and females.' What an unlucky seizure. Who knows the amount of good these 'saints and praying beads' would have done to the Colony, especially at this critical time of disestablishment agitation, if they were let alone."

—*Singapore Times*, 16: "We have been favoured with particulars of the horrible tragedies at Deli on the 17th, ultimo by a member of the family of the unhappy lady who was so brutally murdered. It appears Mr. Luhmann, Mrs. Luhmann, and Mr. Revening were in the balcony of their house at the time the event occurred, about nine o'clock at night, the two former seated on a couch, the latter on a chair, when a man suddenly appeared armed with a *clawang* with which he dealt Mrs. Luhmann a heavy blow on the hip. Mr. Luhmann rushed at once to protect his wife, whom he caught by the arm and assisted into the house where were his children; Mr. Revening then showed fight, probably not anticipating the number of raffians who were concealed near the premises. This so roused their ire that several men followed Mrs. Luhmann and hacked her to death with their *clawangs*, and with one blow the head of one poor child was literally severed from its body. Another child was also hacked to pieces. One little girl, whom the murderers knew well, hid behind the bed curtains, and when observed by them was asked where the money was kept, and when she pointed out the spot, she was struck with a *clawang*, but she managed to escape to a window when she jumped out and afterwards hid in the jungle. A baby in its cradle was not injured. It is believed that the original intention of the men, who are Mahommedan Battaks, was robbery, and that they were induced to commit the murders only because Mr. Revening showed fight. This, however, is merely surmise. All the money in the house was taken. Mr. Luhmann is fast recovering from his wounds, but it is doubtful whether Mr. Revening, who lost his hand and who received fourteen wounds, will recover. Thirty men have been arrested, and the little girl has recognised many of them as being of the attacking party. The members of the family complain bitterly of the tardiness of the Dutch Government in bringing murderers of the stamp of these to trial, and they correctly assert that the only means to deter others, similarly actuated, is not to delay unnecessarily the course of justice."

—*Bombay Gazette*; Lahore 28: "In Cabul cholera is making great havoc. The Ameer is worse; only Kazee Abdul Kader is allowed in his presence. Syud Noor Mahomed Shah has entire management of the State. The Ameer will be unable to attend the Delhi Durbar. Mean Gooll has petitioned his father, the Akhoond, for pardon. Jehandar Shah intends to make a raid on Badakshan."

—Rumours reached Yokohama on the morning of October 26th of a serious outbreak in Higo. It is known that the southern clans are very strongly opposed to the late measure of capitalising the incomes of the nobles and gentry, and have been purchasing arms freely. The Satsuma men especially are said to be violently irritated at it. The Governor of Higo, adds the *Japan Mail*, is reported as missing, and the barracks of the Imperial troops were carried after many hours of fighting. Further news is anxiously expected.

—*Statesman*: "I learn that a most frightful dacoity has taken place in the Tounghoo district, and only some 10 miles from the chief town of Tounghoo itself. It appears a party of dacoits waylaid some travellers, two of whom they murdered, and a third, who it was supposed had property, and would not tell where it was, they tied to a stake and roasted alive with the hopes of his confessing."

—It is calculated, says the Noble School Magazine, that there are *eight thousand* widows in India, between the ages of six and sixteen. Child-widows are possible, because child-wives obtain. And for the aggregate of wretchedness which 80,000 child-widows are known to make up, child-marriages are responsible. Could a more serious bill of indictment against the institution be imagined?

—*Indian Chr. Herald*: "Babu Shoshee Bhusun Mookerjee, the young Evangelist who had been sent to the Badooriah district, has, we regret to hear, died of cholera. He was born in a Hindu family, and early taught to worship idols. In youth he attended the Behala Mission School, and received the truth that resulted in his conversion to Christ. He passed through a good literary and theological training and showed much ability as a preacher, a teacher and a writer in Bengali. His piety and well tested stability of character led to his being chosen for the pioneer missionary work on the river Issamuttee, with Badooriah as his head quarters; and there he has done good work during the last six months, until called a few days ago to the service of the higher temple. We trust that the news of the death of this young soldier of the cross in the midst of the battle field, will be as a trumpet call to the young men who, though servants of the Lord are otherwise intent than on fighting the Lord's battles, to arise and share in the conflict by which the kingdom of righteousness is being established."

—Same; Cawnpore: "About three months hence a Bengalee Baboo by the name of Raj Kalyan Dutta, who was in the employ of C. V. E. Society, by *the Providence of God fell sick* and came to this station for a change, and was obliged to take shelter in the charitable Dispensary as In-door patient, where he received every attention from our kind-hearted and skilful Assistant Surgeon Baboo G. C. Roy in charge of the Dispensary. Since the beginning of October last a Bengalee convert used to attend the sick Babu almost every day and the Babu became very fond of him and expressed his sincere and earnest desire to know some of the leading doctrines of Christianity such as the Divinity of Christ, the necessity of Baptism and the doctrine of the Baptismal regeneration and when these were explained to him, he at once came to the conclusion that he should without any hesitation openly and publicly receive Christ as his Savour, and accordingly by the grace of God Babu Babu Raj Kalyan Dutta made a noble confession of his faith in Jesus before many witnesses and was baptized by the Rev. G. D. H. Dunne of the S. P. G. Mission on Sunday last November 12th 1876.

Thursday, November 30.

—The *Alliance News* publishes an edict dated Aug. 8, promulgated by the Queen of Madagascar, respecting the liquor traffic, in which she says:—God has given me this land and kingdom; and concerning the rum, oh, my subjects, you and I have agreed that it shall not be sold in Antananarivo or in the district in which it was agreed it should not be sold [Imerina, the central province.] Therefore, I remind you of this again, because the rum does harm to your persons, spends your possessions in vain, harms your wives and children, makes foolish the wise, makes more foolish the foolish [literally, gives heart to the foolish], and causes people not to fear the laws of the kingdom, and especially makes them guilty before God. All this shows the rum to be a bad thing to have at Antananarivo, for at night (under its influence) people go about with clubs to fight, and they fight each other without cause, and stone each other; therefore why do you love it, oh, my people? But I tell you that trade in good things, by which you can earn money, makes me very glad indeed, oh, my people. If you trade in rum, or employ people to trade in it, here in Antananarivo, or in the district spoken of above, then, according to the laws which were made formerly, I consider you to be guilty, because I am not ashamed to make laws in my kingdom which shall do you good. Therefore I tell you

that if there are people who break my laws, then I must punish them. Is not this so, oh, my people?

—*Christian*: "At a largely attended conference of the Anti-Tobacco Society, held last week in Manchester. Dr. C. J. Russell (Massingham) proposed—"That this meeting considers that the recent expressions of opinion of medical officers under the Factory Acts, pointing to the increasing smoking and chewing of tobacco as one of the sources of the physical deterioration of our factory population, constitute a strong case for a Parliamentary inquiry into the national results of a practice which is condemned by all medical men, and into the practical operation of the law in Switzerland, which prohibits the use of tobacco by boys." In the course of a vigorous speech he deplored the fact that narcotics were becoming used to an enormous extent by ladies in high position, and contended that tobacco was destroying the very vitality of the nation, and robbing us of that beauty which should adorn every image of God. The hope of the country, he added, rested with the children. Hence it was of the utmost importance that Sunday-school teachers should inculcate total abstinence from tobacco amongst their pupils. Professor Newman seconded the resolution, which was supported by Mr. A. Trevelyan, and agreed to.

—The Telegraph Construction and Maintenance Company's steamer Seine arrived in harbour on Suuday last, with the shore end of the Eastern Company's new cable and the intermediate cable on board. The land cable is being brought ashore and placed in a position, and men and boats are at work removing the end of the old cable from its present landing place near the Cotton Green at Colaba to the new landing place in Back Bay. The Seine, in the meantime, is coaling and preparing for her part of the work, and when the preliminary arrangements are completed, (probably on Saturday morning) she will join on the intermediate cable, and proceed, paying out as she goes, towards Aden, until the 100 miles of the intermediate cable have been exhausted. The spot where the sealed end is dropped will be marked by a buoy, which will remain till the deep sea cable arrives and is attacked. The ships are to go back to England for the residue of the cable. What has become of the project of connecting S. Africa with the telegraphic system by means of a line via Mauritins to Aden?

—Livadia, in the Crimea, is thus described by an American: "Livadia is a happy combination of Imperial splendour with rustic simplicity. Lying at about three miles distance from the village of Yalia, it is protected on three sides by a giant amphitheatre of sloping hills. The parks and gardens extend far and wide over the sides of the mountains, and amid the luxuriant foliage are seen the bright roofs and porticos of many picturesque villas, belonging not to the Czar only, but to various other members of the Imperial family. These habitations are for the most part as remarkable for their modest dimensions as the grounds are for their size. The most pretentious of them seem to be that of the Grand Duke Michael, which is built solidly in the purest style of Grecian architecture. But the charms which have made Livadia the favourite resort of the present Czar are not those of art so much as of nature. Numbers of small pavilions scattered here and there about the woods attest his love of a climate more genial than that of the mainland. It is accordingly for the beauty of the trees and flowers and the splendour of the scenery that the place is to be admired, rather than for that elegant luxury with which the Russians, wherever they may be, know how to surround themselves."

—*Pioneer*: "Some revelations, which come to us from Eastern Bengal seem to show that a regular traffic in slave-girls has been up to the present year carried on by some of the leading Mahomedans in that part of the country."

—A curious story comes from Paris, says the *Pall Mall Gazette*. It is not so very long since a young man, well dressed and apparently rich, entered a clandestine gaming-house. He was playing at "trente-et-quarante," and had already won a little pile of gold. "Red wins," presently said the banker, and proceeded to hand over a hundred napoleons to the unknown one, for the stakes were high. But the stranger made no attempt to take the gold, and returned no answer to three or four questions put to him in reference to the game. His eyes remained fixed on the red, while his features assumed a ghastly paleness. A player touched his arm—he was dead. Then the banker coldly withdrew the hundred napoleons, oberving that play was in the nature of a reciprocal contract, which could only be entered into between parties both of whom were capable of contracting, and therefore never between a live man and a dead one. The cause of death was heart disease, and the official report was soon drawn up in proper form. It contained, as may be imagined, no sort of reference to a gaming-houre.

—*Advance*: The health officer of San Francisco has been investigating the Chinese quarter in that city. Such filth and general unwholesomness he had never dreamed of before. He grows fairly furious in his denunciation of the whole tribe of Mongolians and their heathenish way of living. The places where they lodge and call it living, he says, are nothing more or less than "laboratories of disease," and he calls upon the authorities to suppress the nuisance. We do not know how many liquor-saloons there are in San Francisco, but there are probably nearly two thousand of those laboratories of vice and disease. If the municipal officers take summary vengeance on these disease-breeding dens where the unwashed Chinaman swarm and smoke, sicken and die, they should not spare the vice-breeding grog-shops. Let justice advance with equal foot.

—Same: After a week's absence, Mr. Moody returned to Chicago last Saturday. Sabbath morning at 8 o'clock he preached in the Tabernacle to an audience of over 8,000 people. His sermon was from the text, "He first findeth his own brother. And he brought him to Jesus." John i: 41,42. It was remarkable alike for its manly frankness, tenderness and power. It was, as he expressed it, a leaf taken out of his own life, in the hope that it might help some others who have brothers very dear to them who are out of Christ. At the services at 4 o'clock in the afternoon, and again at 8, the vast hall was crowded, thousands being unable to gain admission. Two overflow-meetings were held in Farwell Hall and the First Methodist Church. From the first, a true revival interest has been steadily and manifestly deepending. The trial of faith during the absence of Mr. Moody was severe, but the result is seen to have been to the praise of the riches of God's grace, who can save by few or by many. It was a peculiarly trying responsibility which was laid upon Major Whittle, in his being called upon to take Mr. Moody's place; but by the marked help of God and the most warm-hearted support of all the ministers, he did his part wonderfully well. His preaching was as earnest, simple, direct and searching as that of Mr. Moody, and his conduct of the prayer-meetings admirable. Valuable help was rendered by the evangelists Needham and Morehouse. Better still was the way in which the pastors have thrown themselves heart and soul into the work, Equally remarkable has been the entire absence of anything like sectarian jealousy. If our churches shall not experience more fully than heretofore the real power of religion, and a multitude of sinners be converted—there will be a great disappointment.

Friday, December 1.

—On Nov. 7 the first meeting for the session of the Society of Biblical Archæology was held at its rooms in Conduit Street, Regent Street. The paper of most general interest was one on the "Life and Labours of the late Mr. George Smith," by his successor at the British Museum, Mr. W. St. Chad. Boscawen. Some prelimary remarks were made on the heavy loss sustained by the society through Mr. Smith's death. As one of its founders and most prominent members, he had by his valuable contributions to its transactions and in other ways, not only brought about a veritable revival of Assyrian learning, but had also greatly helped to raise theirs, one of the youngest of the learned societies, to its present triumphant position. Reference was especially made to the great meeting, with Mr. Gladstone in the chair, on Dec. 3, 1872, when the young Assyriologist's grand discovery of the Chaldæan legend of the Flood was first made known to the world; to the results of his labours on Tiglath-Pileser's annals; and to his discovery in 1867, in chronological canon of Assyrian kings, the record of a solar eclipse which was identified by the Astronomer-Royal with that which fell out at Nineveh in June (answering to Sivan in the Assyrian inscription), B. C. 763, thus giving the fixed point for determining the chronology of the canon. Mr. Boscawen next spoke of Mr. Smith's *magnum opus*, "The Annals of Assurbanipal," which occupied the author from 1866 to 1871. It is on this work, in Mr. Boscawen's judgment, as well as in that of Assyriologists in general that Mr. Smith's fame as an Assyrian scholar will ultimately rest Mr. Boscawen than gave a brief account of Mr. Smith's later contributions to Assyrialogy, and of his three archæological missions to the East, the last of which was so sadly cut short by his death at Aleppo on Aug. 19. The reader will be interested to know that the *Fava*, with six packages of Mr. Geoge Smith's latest finds on board, arrived in the Thames on Nov. 4.

—At a meeting held in Oxford on Nov. 8, presided over by the bishop, it was determined to raise funds for the endowment of the see of Labore, and a resolution acknowledging the devoted ministry of the late Bishop Milman in India was carried. In the course of the proceedings a letter from Sir Bartle Frere, bearing testimony that it was a physical impossibility for any human being to do the duty of a bishop in the Punjab without neglecting or postpouing equally important duties, was read.

—Sir Bartle Frere probably was speaking of "any human being" in the Metropolitan see.

—At the Egyptian Hall in Nov. 6 Mr. Maskelyne took in hand "The last Humbug from America," as he termed the slate-pencilling trick. He explained in a very humorous and lucid manner how it is done and succeeded in doing it to perfection. Furnished with a table, a slate, and a bit of pencil no bigger than a grain of barley, he won his way into the confidence of the spirits with wonderful alacrity, and obtained from them a variety of messages written by himself. In Piccadilly, as elsewhere, the spirits are very much at sea in the matter of spelling, as was proved by an announcement from one of them which ran as follows:—"I am ear to 'elp you.—Alley Sloper." An inquiry whether the ghost of the great Duke of Wellington was present elicited the characteristically curt reply, "The Duke of W—— is not ere." The last message, written correctly and in a neat hand, was somewhat ominous—"Slade says this is the work of the spirits, but he is open to conviction." Mr. Maskelyne gave it as his opinion that the adoption by the spiritualists of so clumsy and transparent a trick as that of slate-pencilling proves that they are on their last legs, and that the imposture cannot survive much longer. In hastening its downfall he is doing excellent service to the cause of common-sense.

—*Bombay Gazette*: At the High Court yesterday a suit brought by Colonel W. Nassau Lees against Messrs. Mathias Mull and W. Martin Wood was set down in the list of new long causes before the Hon'ble Mr. Justice Atkinson. The plaintiff and defendants are proprietors of the *Times of India* newspaper, between whom differences as to the state of the accounts have subsisted for a long time; and the upshot of the matter is that they will have to be settled under the direction of the High Court. The plaintiff holds a four-seventh, the first defendant a two-seventh and the second defendant a one-seventh share in the concern. The plaintiff prays among other things: That the affairs of the *Times of India* may be wound up by and under the direction of the High Court.

—Deaths last week, 364.

—*Times of India*; London: "*A propos* of the Arctic Expedition—there is, I am afraid, a general feeling of dissatisfaction at the result of the undertaking. It is thought that Captain Nares was a little too quick in his determination to return home—that had he stayed longer he might have achieved more, Be this as it may, there can be no question as to the individual heroism displayed, or as to the reality of the hardships endured. Lieutenant Beaumont, for example, has come back with hair as white as the Arctic snows over which he wandered. He was in charge of a party of seven men who were sent out on an exploring expedition. Four of his party were frost-bitten and rendered absolutely helpless, and it remained with him to decide whether he would leave the four stricken men to their fate and push back with the three who were still able to go on, or risk the lives of the whole party by staying with his sick men, and endeavour to accomplish the apparently impossible feat of dragging them over the ice to the ship. In the face of this terrible responsibility the young man's hair turned perfetly white: he resolved, however, to stand by the helpless men to the last, and he was just rescued in time by a relieving party sent out in search of him."

—The Rev. Narayan Shishadri wishes as to acknowledge, on behalf of the Relief Fund, from member of Baptist Church, Rs. 20; Elim, 5; Friend, 3; Rev. J. W. Seiler, 15.

Miscellany.

—Mr. Moody's Meetings in Chicago, reported in the *Advance*;

Thursday. The meeting to-day reached the highest mark of spiritual interest thus far. Aside from the overflowing throng of the attendance, it began to be eviden that Christians were becoming actually and individuall intent upon "shaking off the vipers," "rolling away the stones," "removing the rubbish." At the opening of the meeting the hymn was sung, "Sweet Hour of Prayer;" Dr. D. B. Cheney led in prayer; Dr. J. M. Gibson, of the Second Presbyterian Church, then read the circular which has been sent out all over the Northwest, recommending that next Thursday be set as a day of fasting and prayer

for a revival of religion all through this region. Dr. Gibson also recalled the similar proclamation once made by King Hezekiah when posts were sent out through all Israel for the people to humble themselves before God on account of their sins. After prayer by Mr. Chamberlain, and the singing of "Pass me not, oh gentle Saviour," Mr. Moody began his address by saying: "When Brother Gibson was talking about Hezekiah I thought it was a very singular thing. It is a good sign that God is moving our hearts by a common impulse when one of us takes the words out of another's mouth.

"Ahaz, the father of Hezekiah, was about the worst king the Jews ever had. He shut up the temple, and he, the descendant of David, the king of Israel, gave his children to be burned. He reigned sixteen years, and then his son Hezekiah, in the first year of his reign, and the first month of the year, opened the temple and cleaned it out. It took sixteen days to clean it out. I wish we could clean our churches out, clean them of concerts and fairs and festivals and lectures, so that the work of God could be done in them. Ah, you say, that wouldn't do. We have church debts to pay off. If we could have one great revival it would clear all the church debts away. We've been working at the wrong end of the rope. We want the revival first, and then the debts will take care of themselves.

"In the 20th verse of this 30th chapter of II Chronicles, we read that the king and the people rejoiced greatly. The work came suddenly. God moves mightily when he begins. We here in Chicago are not yet ready. Some people are saying, "Open the inquiry-rooms now." We are not ready for the work. When we are ready for God to work through us, he will do more in one day than he would in all winter if we were not ready. It would be well for us to spend a month getting ready, so that God can work through us.

'"The 10th verse says that many people laughed and scoffed at these posts that Hezekiah sent out, and so there are many people in the Northwest, some of them are professing Christians, who will laugh at these circulars that we are going to send out. But all the Jews didn't scoff or mock, for "divers of Asher and Manasseh and Zebulon humbled themselves and came to Jerusalem." There they were of one heart; that is what we want. They went up to Jerusalem, which was the centre of the country of the Jews, as Chicago is the centre of the North-west. The work commenced at Jerusalem. They put away the idols there. And in the last verse we read that the priests and Levites blessed the people so that their voice was heard in the dwelling-place of God. And from Jerusalem they went into all parts of the country, cutting down the groves and throwing down the images. There is the fruit of the work. They were blessed at Jerusalem, and then they went out and smashed the idols. Let us pray that that scene may be repeated here. Let us pray that we may see eye to eye, and turn to God and then we shall see how quick the blessing will come."

—*Dr. Talmage:*

I think that *the Scriptures are especially adapted to the young, because they are the fountain from which other great books are dipped.* I know that young accountants, young mechanics, young merchants, and those who are starting in the law and in medicine, have but little time for general reading. If so, then spend more of that time at the fountain of divine truth from which nearly all the books have been dipped that are worth anything. I will undertake to say that every great book that has been published since the first printing-press was lifted, has directly or indirectly derived much of its power from the sacred oracles. Goethe, the admired of all skeptics, had the wall of his house at Weimar covered with religious maps and pictures. Milton's Paradise Lost is only the Bible in blank verse. Tasso's Jerusalem Delivered is borrowed from the Bible. Spencer's writings are imitations of the parables. John Bunyan saw in a dream only what Saint John had before seen in Apocalyptic vision. Macaulay crowns his most gigantic sentences with scripture quotations. Through Addison's Spectator there glances in and out the stream that broke from beneath the throne of God, clear as crystal. Walter Scott's best characters are Bible men and women under different names. It requires no acute analytical faculty to see Jezebel in Lady Macbeth, or Ezekiel's wheels in Southey's Chariot of Carmala. Pope stole from this castle of truth the weapons with which he afterwards assaulted it. Lord Byron caught the ruggedness and majesty of his style from the prophecies. The writings of Pope are saturated with Isaiah, and he finds his most successful theme in the Messiah. The poets Thompson and Johnson dipped their pens in the style of the inspired Orientals. Thomas Carlyle is only a splendid distortion of Ezekiel; and wandering through the lanes and parks of this imperial domain of Bible truth, I find all the great American, English, German, Spanish, Italian poets, painters, orators and rhetoricians. Now, if this be so, and the young man has but little time to read, why not go to the great fountain of all truth and inspiration, from which these other books dip their life.

If you wanted to see the Mississippi river you would not go down to some little mill-race that has been diverted from the main channel; you would go out to the bluffs and look at the great "Father of Waters." And if you want to see truth and justice and mercy and redemption, come to the great river of God's truth—grassy-banked, crystalline, its surface reflecting the glories of heaven, instead of giving so much time to this mill-race that human intellects have been diverting from the main channel. If a man wants to see New England, he does not go up on a hill back of Boston; he goes to the Tip-Top House of Mount Washington, where New England lies prostrate at his feet. And if you want to get a grand prospect of this life and the vast eternity, come up on this mountain of God's truth, as much higher than all earthly elevation as Chimborazo is higher than a sand-bar. Our young men have not much time to read Motley's Rise and Fall of the Dutch Republic, or the long essays of Jeffrey; but they can come to this book and take a fragment of it. The Christian soldier can take a day's rations with him, and one day he can take a miracle, and the next day a parable, and the next day he can take some verse from the Psalms. From the way this Bible is constructed, I know it was intended that the people should read it.

Selections.

THE STRENGTH OF THE INDIAN MISSIONARY ARMY.

In presenting the following account of the various Missionary societies we must express our obligation to the new *Indian Missionary Directory* from whose statistics we have largely drawn.

The early Danish Missionary Society began to send labourers into the Lord's vineyard in Tranquebar, South India, in the year 1705. During the ensuing hundred and thirty years, fifty-seven missionaries occupied that and other fields of labour.

Their chief stations were Cuddalore, Trichinopoly, Tanjore, Negapatam, Palamcotta and Vellore. Eleven hundred and sixty-one years of *service* distributed among this whole band of hardy Norsemen give an average of more than 20 years to each missionary. We find that the average term of service among sixty missionaries sent to India, north and south, by the C. M. S. between 1813 and 1869, that is, during 56 years, reaches about fifteen and a half years. This fact strongly supports the late disallowed petition of the Bengal Chaplains for a reduced term of 15 years' service in the tropics.

The Baptist Missionary Society numbers 87 deceased and retired preachers, and 41 now in the field, comprising Bengal (Serampore) North West Provinces, Delhi, Poona and Madras.

The London Missionary Society numbers 96 deceased and retired ordained agents and 72 foreign and native evangelists at stations scattered over Bengal, North West Provinces, Travancore and Madras Presidency, with Belgaum, Bombay Presidency.

The American Board of Foreign Missions had 21 missionaries who are deceased, and has 25 actually in the Marathi Mission, Bombay. A dozen agents of the Madura Mission, Madras, are dead, and 32 agents of the American Board are still labouring. Of these some are natives, there being 32 ordained natives connected with the Board in the two missions.

Following, as our guide, the compilation, to which we have already alluded, the list of those who rest from their labours in India who belonged to the Church Missionary Society amounts to 86, a few being natives. And according to the same authority the number of those who have retired from the field is 68. But we have counted in the C. M. Atlas and Register of 1862 one hundred and eighty-six deceased and retired European clergymen for India and Ceylon. In the Indian Missions of the C. M. S. there are 106 European missionaries still labouring and nearly 30 on sick leave. And there are 81 Native clergymen.

In connexion with the Gospel Propagation Society, the *Indian Missionary Directory* names 26 foreign missionaries, and adds 62 ordained natives, making a total of 88, but two in Madras have retired. The martyred missionaries of 1857 numbered four at Delhi, S. P. G., and one Baptist, and three at Cawnpore, S. P. G., one being a missionary's wife. The American Presbyterian Mission lost four missionaries and their wives at Futtegurh in the mutiny, and the Church of Scotland Mission was deprived of Mr. and Mrs. Hunter at Sealkote. No other mention of the deceased and retired missionaries, S. P. G. is made by Mr. Badley.

Turning to fields of operations, the three Presidency cities are occupied by the two Church of England Societies and by the missionaries of the Established and Free Churches of Scotland among others. The C. M. S. has mission districts in all the provinces (with Santalia) and Cashmere. The S. P. G. holds stations at Calcutta, Cawnpore, and Delhi, in Chota Nagpore and Assam.

The leading Wesleyan districts are Bengal, Lucknow, Madras and Mysore, in which thirty-five preachers are stationed, 8 being natives; the number of deceased missionaries is not stated.

The Church of Scotland occupies Chumba, Darjeeling, Sealkote and Secunderabad. Its present "state" is as follows: deceased 9, active evangelists 6, of these 4 are natives.

The Free Church of Scotland has a mission at Nagpore, C. P., in addition to those at the Presidencies. On its list are 21 deceased, 33 active, 10 of these being natives.

The returns of the American Presbyterian Society are, 19 retired, 21 deceased, 49 active, of these 13 are natives, labouring at Morar (Gwalior), in N. W. P., Punjab and Bombay.

The roll of the Basel Missionary Society enumerates retired and deceased 80, of whom about 10 are now in Europe. The Summary in the Directory gives 63 foreign missionaries (active), and five natives in this mission in the Madras and Bombay Presidencies.

The state of the American Baptist Missionary Union is, deceased 8, active 34, half being natives in Assam, Madras and the Deccan.

The American Free Baptist Society at Midnapore, Jellasore, and Balasore, musters 4 retired and deceased, 10 active, of whom 4 are natives.

In Chota Nagpore, Gossner's Mission musters 17 retired and deceased, 26 active, 5 being natives.

In the Madras Presidency the Leipsic Lutheran Society had 22 deceased, of whom 14 were natives connected with the early Danish Mission. The average term of service of 9 of these natives between ordination and death reaches nearly 19 years. The muster is 28 active, six being natives.

The Irish Presbyterian Society is represented in Gujerat by 9 Europeans; four died, one retired.

At Shillong and Cherrapoongee in Assam, the Welsh Calvinistic Methodist Mission numbers 2 deceased, 1 retired, 5 active.

At Guntur and Rajahmandry the American Evangelical Lutheran Mission had 3 foreign Missionaries in 1871, and seven in 1875.

The *Arcot* Mission of the Reformed Church in America has 7 Missionaries in the field and two ordained natives.

The Episcopal Moravian Society has three representatives near the Chinese Thibetan frontier and at Kyelang, in British Lahoul Kangra District.

The *Sealkote* Mission of the United Presbyterian Church in America has one native preacher, in room of one deceased, and 6 Missionaries in the Punjab.

The American Episcopal Methodists number 3 missionaries deceased, and 49 living, of whom 6 are natives, at the following stations: the Presidency cities, Lucknow, Secunderabad and in N. W. P.

The *Rajpootana* Mission of the United Presbyterian Church in Scotland has 15 agents on the spot, 1 deceased, 2 retired and one on furlough.

The Danish Evangelical Lutheran Society has now only two Missionaries in the South Arcot District, two having retired, and one being dead.

The Hermannsburg (or Hanover) Society has 11 Missionaries in the Nellore District.

The Indian and Home Mission to the Sontals has 5 preachers, 2 being natives.

The German Evangelical Mission (U. S. A.,) has 3 agents in the Raepore District, C. P.

Of the two missionaries who formerly worked under the Assam and Cachar Missionary Society one has joined the C. M. S. in Sontalia and the other is on sick leave.

Various detached Missions muster 18 foreign missionaries and 8 ordained natives. The districts occupied by them are the Godavery Delta, Coconada, Madras, Leoni, C. P., Ellichpoor in east Berar, among the Chandals of Gopalgunge, Furreedpore and Bethel, near Jamtara, Bengal. Information respecting the Indore and Mhow Church Mission is not supplied in the Directory, but reports are regularly issued.

We come then to this general conclusion, that about 600 foreign missionaries to India have gone to their rest, obtaining a good report through faith, but not having received the promise, or actually seen the perfect fulfilment of that promise, which we plead with God when we pray that He would "pour out His Spirit upon all flesh;" and that another hundred retired from this Mission Field; making a rough total of 700, deceased and retired. The hundred who retired may be set against those who are absent on leave. So that taking the number of those who rest from their labours as 600, we arrive at the remarkable coincidence that 600 living missionaries have been "baptized for the dead," and have filled up the ranks of the fallen on the field of battle in this region. Other men have laboured and these have entered into their labours. The above six hundred represent a single red line of one regiment of foot, without its full complement, disjointed and scattered amidst a countless host. They represent the out-posts and forts dotted over our frontier and garrisoned at long intervals of space and time.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

Assuredly God has provided for us something better, that they who are "gone before" should not be made perfect without our efforts in the same cause. The joy of the Lord is our strength.

J. SAMUEL SANDYS.

—(*Chr. Intelligencer.*)

MISSIONS OF THE AM. BOARD.

Missions in the Turkish Empire.—Notwithstanding the grave events transpiring in the Turkish Empire, to which public attention has been called, the work of the missionaries, with a partial exception in Bulgaria, has gone on with little interruption. The popular mind has been greatly excited and unsettled, but in many cases men have seemed only the more ready to listen to the gospel to find rest and hope. The need of its quickening, elevating, transforming power, to mould the thought and sentiment of the diverse populations of Turkey, and to raise up a body of intelligent, thoughtful statesmen to meet the political and social questions of the time, was never more apparent. Not indifferent spectators to the scenes and events taking place about them, the missionaries, as a body, have regarded their mission as one of peace and good-will to all, and have sought to avoid unnecessary complications that might compromise their work, and the personal safety of their families, or of those who have accepted the truth at their hands. It has been a trying and a difficult position, but so wisely held that it is believed their influence will only be the greater with all classes,—Turks as well as nominal Christians—when the present stress is over. They have left, in view of the work for Christ accomplished; the more than two hundred Christian communities scattered through the empire, illustrating by their education and better ordered lives and homes the benign influences of the gospel; the influences exerted in raising the standard of public morality and promoting popular education, and, by the press, furnishing from missionary pens, in four different languages, nearly or quite a fourth part of all the reading-matter offered the people, and distributed widely from the Danube to the Euphrates; and yet more in view of the prayers and sacrifices of so many noble men and women in past years, and now, in behalf of that country, at home and abroad, they have felt assured of the Divine care, and that whatever else might happen, whatever changes might occur, the kingdom of Christ would be established in the empire. To this end they would bend every effort, and use the various agencies now at their disposal, and would ask for the generous and hearty co-operation of the churches at home.

It is not easy, by any statistics, to estimate the religious and educational forces now at work in the empire. In most of the great centres of influence the gospel is preached, churches have been gathered, schools established, and a Christian literature put into circulation. Two hundred and sixty young men are to be found in the colleges and higher seminaries; as many more young women in boarding schools, under the influence of Christian teachers; while graduates from these institutions, as evangelists and teachers, and in Christian homes, are reproducing the lessons they have learned from the lips and lives of missionaries. In spite of all the political disturbances, larger congregations than usual have been gathered among the Bulgarians, and religious papers have found a much wider circulation than ever before. The condition of the Greeks in Asia Minor is more and more encouraging, and the time has come for enlarged efforts in their behalf. In the regions lately desolated by famine, hundreds are eager listeners to the gospel who have never listened before, and no limit but the ability of the missionaries seems to be set to opportunities to make it known. More interest than usual is reported from the regions of Aintab, Harpoot, Van, and a continuous work of grace in Bitlis. Work among the women has been prosecuted with much encouragement throughout the entire field. Already scores of young women educated at Samakov, Bardesag, Marsovan, Aintab, Marash, Mardin, and other places, are busy teaching their mothers, sisters, neighbours, and others in city and country. At Bitlis, where a few years ago not one woman in a thousand could read, five girls' schools are reported, supported by the people.

It has been found necessary to suspend the seminary at Marash for want of men to carry it on, and Mr. Andrus is again left at Mardin as the only ordained missionary, in charge of a field fitted to call forth the best energies of not less than three able men. A first-class physician is imperatively needed to take up the work of Dr. West, another for the Greek work at Manissa, and another still, accompanied by one or more ordained missionaries, to aid in improving the opportunities anticipated for labor in Bulgaria.

Without going farther into detail, it may suffice to point to Constantinople itself, as offering at the present moment some of the happiest illustrations of the spirit and scope of our efforts. The Bible House, the centre from which go forth the Scriptures and the choicest works of Christian literature to all parts of the land; Robert College, as a seat of high Christian learning, from its commanding site on the Bosphorus, challenging the attention of residents and of all strangers who visit the capital; and the Woman's Home, from the heights of Scutari, on the Asiatic, side, suggesting to all alike the Christian idea of woman's place in society, and her right to the highest culture—most fitting tribute of gratitude to Gad from American women in behalf of women so long degraded in the Orient. The very existence of these institutions is suggestive beyond expression, of educating forces, hastening the new era of a Christian civilization. The Sublime Porte has not yet, in due form, after the manner of the Governor General of India, recognized the obligations of the country to missionaries for the social and moral improvement in progress, but in two instances of late, Turkish pachas, after witnessing the examinations in our seminaries and normal schools, have done so; and we can wait for similar consideration from their superiors.

TELEGRAPHIC NEWS.

London, November 23rd: The *Times* states that the Hon. Sir William Muir replaces Major-General Sir E. B. Johnson in the Indian Council, and that General Sir Garnet Wolseley, who retires from the War Office, will replace Montgomery.—The same authority also states that General Johnson is succeeding General Sir H. W. Norman as an Ordinary Member of the Viceregal Council. —Sir G. Clerk will on his retirement be probably succeeded by a Madras Civilian.

Berlin, 24th: At the interview on the 22nd Prince Bismark assured Lord Salisbury of the pacific intentions of Germany, and in the event of a collision upon the Eastern Question between Russia and England, Germany would observe neutrality.

London, 25th: Sir John Strachey has been gazetted Member of the Viceregal Council in succession to Sir William Muir, and General Johnson is gazetted as successor to General Norman.—Sir James R. Longden, C. M. G., Governor of British Guiana, has been gazetted Governor of Ceylon in succession to Sir William Gregory.—The *Times* states that Sir Richard Temple will succeed Sir Philip Wodehouse as Governor of Bombay.—The Turkish delegates at the forthcoming Conference at Constantinople are Safvet Pasha and Edhem Pasha.

27th. At the interview between the Marquis of Salisbury and Count Andrassy at Vienna, the former declared that England was not an opponent of Russia in principle. The attitude of England would depend as to whether the Russian demands would be formulated in a manner sufficing for the guarantee of the rights of Christians in Turkey without destroying the sovereignty of the Porte.

St. Petersburg, 27th: After 13th Januray next the Russian Customs will be payable in gold.

London, 28th. Obituary—General Sir John E. Dupuis, R.A., K.C.B.—*29th*. A letter couched in eulogistic terms towards Russia has appeared from the pen of Mr. Thomas Carlyle. It declares that it would be an act of madness for England to go to war against Russia on behalf of Turkey. Mr. Carlyle proposes the expulsion of the Turkish governing classes from Europe and the partition of Turkey between Russia and Austria, while England secured the route to India. He suggests that Prince Bismark should arbitrate on the question between Russia and England.—Latest telegrams from Washington state that affairs in South Carolina have reached a crisis, the Returning Board rejecting the returns of the votes in two counties have declared the Republican candidate Hayes to be elected. The Legislature have, however, refused his admittance. Democratic members have been elected in two counties, and the Democrats, numbering 64, have withdrawn and constituted themselves separately. In the meanwhile General Grant has placed troops at the disposal of the Governor of South Carolina to preserve order, whilst the Democrats protest that they are peaceable.—The counting of votes in the State of Louisiana and Elorida is proceeding.

St. Petersburg, 29th. The St. Petersburg *Gazette* observes that the result of Lord Salisbury's mission to Berlin and Vienna has shown that the relations between the *Triumvirate* (that is to say, the alliance of the three Emperors) are unchanged. Russia will not make the occupation of Bulgaria the principal demand at the Constantinople Conference, but will reject the Turkish Constitution, and insist on the autonomy of the insurgent provinces being guaranteed; their occupation is the only effectual guaratee for this being carried out. Russia would prefer a joint-occupation of the provinces, but failing in obtaining this, she will occupy them alone.

30th. General Ignatieff will represent Russia at the Conference at Constantinople.

London 30th. His Excellency Sir Bartle Frere has been appointed Governor of Capetown in succession to Sir Henry Barkly.

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra*, 27th:

For Southampton.—Mrs James Hume and two infants, and Mrs Thomas Pilot.
For Brindisi.—Mr R W Maxwell, and Mr and Mrs G J Lynch.
For Venice.—Mr C L Hardcastle, Miss Marshall, Mrs Col Hutchinson, and Dr C M Russell and Mr Beauford.
For Aden.—Major Watts, and Mahomed Baboo.
For Ancona.—Mrs and two Misses Wills.

Per Str. *Australia*, December 1st:

For Genoa.—Mr James Furrell and sister, Dr H W Graham, Mrs Graham, one child and one infant, Mrs W Clark and one child, Mrs R H Clifford and one infant, and Mr J Whitefield.
For Port Said.—Mr Maeleh Kamirling.
For Naples.—Mr C J Powlett, C S.
For Leghorn.—Mr S C Holbrow.

PASSENGERS ARRIVED.

Per Str. *Trinacria, 27th*, from Liverpool:

—Two Misses Lane, Mrs Cumberlege, Mrs Cowley, two Miss Anderson, Mrs's Lennox, Wapshare, Mr L B Suncon, Mrs Suncon, Major Wake, Mrs Wake and child, Mrs Cone and two children, Mrs Hawken, Mrs Baker and infant, Mr J W P Mackenzie, Mrs Mackenzie, Lieut J Rice Henn, Mr G B Taylor, Mrs Taylor, Dr Peabody, Messrs H Vernon, J P C Neville, A G Grote, Mrs Payne, Mrs McFarland and child, Mr Hibberdone, Mrs Hibberdone, Messrs Muirhead, H C Compton, Colquhoun, J S Mackay, Mrs Patterson and infant, Master Angus, and Mr A Stewart.

Per P. and O. Str. *Cathay*, 30th:

From London.—Mr Henry, Mrs Shillum, infant, and two children, Miss Fairbrother, Mrs Fox and child, and Mr J R Shepherd.
From Malta.—Col Greenall.
From Port Said.—Martin Cama, and Michael Guy.
From Southampton.—Major Fisher, Mr Bartram, Miss Chisholm, Mr Eden, Sub-Lieut Windicomb, Mr and Mrs de Villanil, Col Venoms, Mrs Ross, infant, child, and daughter, Miss Cooper, Mr and Miss Hill, Messrs Scandcutt, Kenyon, Campbell, Sub-Con Lincock, Mrs Hitton, Messrs Hutchinson, R Link, J R Reid, and Colquhoun.
From Brindisi.—Maj and Mrs Fraser, Messrs Robertson, Horsfall, Flock, Col Thoyts, Mr and Mrs Simpson, Mrs Simpson, and infant, Capt de Sant m, Mr Singer, Capt Cruickshank, Messrs Algar, P Levy, Hughesden, Mayer, Alexander, McMahon, Marshal Wood, Percy Wood, F Jarchow, F W Benson, and Morgan.
From Venice.—Surg Maj and Mrs Scriven, Mr McQuhae, Dr and Mrs Bryden and child, Mr and Mrs J M Maclean, Mr Hitton, Miss Hitton, Mr and Mrs J B Allen, Mrs Clarck, Capt Grierson, Col Annesley, Mr and Mrs Macnaughton, Messrs Stewart, Cooper, and Bridge.
From Suez.—Mr Arbuthnot.

Domestic Occurrences.

BIRTH.

DAY—At Cinsurah, Bengal, the wife of the Rev. Lal Behari Day, of a daughter.

MARRIAGE.

PARTRIDGE—BUTT—Nov. 28th, at Byculla Church, Bombay, by the Rev. T. K Weatherhead, assisted by the Rev. G. E. Reynell, William Peyton Partridge Surgeon Major Bombay Army, to Harriette Maria, eldest child of the late Robert James Butt, Esq., of London.

DEATHS.

HENDERSON—November 25th, at Poona, John Henderson, late of H. M.'s Customs, Bombay, aged 76

WYATT—Nov. 15th, at Goalundo. Grace Milne Falconer, the wife of Harry George Wyatt; Nov. 18th, at Calcutta, Harry George Wyatt; Nov. 23rd, at Calcutta, Louisa Jane Wyatt, their only child, aged 2 years.

Advertisements.

FRIENDLY WORDS TO ROMANISTS.

BY THE

Rev. George Bowen.

58 p.p. 12mo. price One Anna,

Bombay Tract and Book Society.

A NEVER-FAILING REMEDY
FOR LIVER COMPLAINTS.
DR. SCOTT'S BILIOUS AND LIVER PILLS.

PREPARED without any mercurial ingredient. Invaluable to all who suffer from Bilious and Liver Complaints, Indisgestion, Wind Spasms, Nervous Depression, Lassitude, Lowness of Spirits with sensation of fulness at the pit of the Stomach, Giddiness, Dizziness of the Eyes, and many other symptoms. For habitual Costiveness, as a family aperient medicine, and as a purifier of the blood they are unequalled; mild in operation, and grateful to the stomach; create appetite, promote digestion, and strengthen the whole nervous system.

Prepared only by W. LAMBERT, 1A, Vere Street, London, W., England. In boxes, 1s. 1½d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills." If you ask for "Scott's Pills," you will get quite a different medicine; If you ask for "Bilious and Liver Pills," you will get a spurious compound. The genuine are in a square green package, must have the name and address "WILLIAM LAMBERT, 8, KING WILLIAM STREET, CHARING CROSS" engraved on the Government Stamp.

Do not be persuaded to try any other medicine.

Sole Wholesale Agents for INDIA, Messrs. TREACHER, & Co., Limited, Bombay, Byculla, and Poona.

N.B.—The Trade supplied on most liberal terms.

Printed and Published for the Proprietor by Shiwram Shridhar Joshi, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 28, Tank Street, New Nagpada, Bombay.